
The SUMME
O F
CHRISTIANITY.

Learn industriously.

Consider seriously.

Believe firmly.

Pray devoutly.

Repent sincerely.

Love fervently.

Resolve deliberately.

Practice constantly.

Hope patiently.

Receive thankfully.

And so

Dye peaceably.

And

Live eternally.

THE
DEFENCE
OF
CHRISTIANITY

WHEREIN
A Short and Plain Account is given

Of { The Christian Faith.
The Christian's Duty.
The Christian's Prayer.
The Christian's Satisfaction.

WITH

Prayers for Families.

For the Use of such as want either Time
and Leisure, or Capacity to understand
Lengthier Discourses.

By CLEMENT ELIS, late Reader
and Prebendary of St. Paul's Church.

The Second Edition.

L O N D O N :

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THE Summe of Christianity, &c.

The Christian Faith.

SECT. I.

THREE is a God, and no more but one GOD. who is the FATHER, the SON, and the HOLY GHOST. The FATHER, who begat the SON; and the SON, who is the *only* begotten of the FATHER; and the HOLY GHOST, who is the SPIRIT of the FATHER, and of his SON; are *Three*, and these *Three* are *One* GOD.

GOD is a living Spirit, without Body, Parts, or Passions; every-where present, and *Eternal*, without beginning or end; unchangeably one and the same for ever, and cannot be seen, or perfectly known by any but himself.

GOD is Infinite in all Perfections, of Glorious Majesty, Holiness, Power, Wisdom, and Goodness, Justice, and Mercy; needing nothing, but perfectly blessed in Himself alone.

GOD is the Maker, Preserver, Owner, and Righteous Governor of all things; and according to his Infinite Wisdom and Goodness, doth what, and when, and how he will.

In the beginning by his Word, and of his own good pleasure, God made the World, and all things therein, in six Days; and all that he made was very good.

There is no being nor Goodness, but it is of God; nor can any thing come to pass but by his Counsel. He ordereth the whole Course of the World wisely and for the best.

God made an innumerable Company of Angels, which are Spirits. Some of these continue holy and happy, obeying, loving, praising and enjoying God, and serving him in such Services as he is pleased to employ them in for the good of Men.

Some of the *Angels* sinned, and were, with their *Prince* or *Leader*, called the *Prince of Devils, the Old Serpent and Satan*, cast down to Hell, reserved in Chains to the Day of Judgment. The *Devil* is a *Tempter to Sin*, the *Father of Evil-doers*, going about as a roaring *Lyon*, seeking whom he may devour; or as an *Angel of Light*, seeking whom he may deceive.

God made the first Man *Adam* with a *Body* formed of the *Dust of the Earth*; and the *Body* of the first Woman *Eve*, made he of a *Rib of Adam*.

God made them *Male* and *Female* in his own *Image*, putting into the *Body* an *Immortal Soul or Spirit, Holy and Righteous*, endued with *Understanding or Reason*, a *Free Will*, and *Power of Acting*, and a *Dominion* over the *Creatures* made for his use and service.

God made Man for *Himself*, to serve him in holy *Love* and perfect *Obedience*. God's *Will* understood, was the *Law* in his *Heart*, whereby he was to live, and whereby he found himself bound to resign himself to God's *Disposal* and *Government*, and to *Honour, Praise, and Love Him*, and to *delight* himself in *Him*, as his chief *Good and Happiness*.

Had Man continued *Innocent*, that is, *Obedient to God*, he had for ever lived and been *happy* in *God*; but *sinning*, that is, *disobeying God*, he must *Dye*. This is it which is called the *Covenant of Works. Obey and Live, Sin and Dye*.

To exercise and try Man's *Obedience*, God gave him a very easy *Command*; giving him leave to eat of all the *Trees* of the *Garden of Eden*, wherein he had placed him, but one, called the *Tree of Knowledge of Good and Evil*; he charged him upon pain of *Death* not to eat of *that*.

But the *Devil* in a *Serpent* tempted *Eve*, and by her he tempted *Adam* also to eat of the *Fruit* of that *Tree*; and so by *sinning* or breaking the *Command* of *God*, they lost their *Innocence*, and became *Mortal*, and must *Dye*; *Obeying the Devil*, they fell under his *Power*; *disobeying God*, they lost his *Favour*, which was their *Happiness*. They that were *Wise, Good, Powerful, and Happy*, thus became *Evil, Foolish, Weak, and Miserable*.

We are all the *unholy Children of sinful Adam*, ignorant of *God, our Duty, and our Happiness*; dead to *Goodness*, inclined to *Evil*, easily drawn into *sin* by the *Temptations of the Devil, the Allurements of the World, and the Lusts of the Flesh*; and if left to our selves, will run headlong to *Destruction*.

If God had punish'd Man's Sin with present Death, Mankind had been at an end. Therefore he suffered him to live for a time, yet in such a Condition, as he might be sensible of the Mischief he had done himself by sinning. The Earth was cur'd to bring forth for him *Vanity, Trouble, and Vexation. Hard Labour, grievous Pains and Sickness* he must undergo. He becomes ashamed of himself, and afraid of God, and at last must Dye, and return to Dust.

S E C T. II.

Though God had decreed that Man should Dye for his Sin ; yet of his Infinite Mercy he made for him a new way to *Eternal Life and Happiness after Death.*

God threatn'd the Devil, that his Power over Man should be destroyed by one that should be born of a *Woman* ; and in due time, God the SON was pleased so to take to himself our *Human Nature, Soul and Body*, and so to become *God and Man in one Person.* An *Angel* saluted an *Holy Virgin* called *Mary*, and foretold his *Conception* in her *Womb* by the *Divine Power of the Holy GHOST*, when she had never known *Man* ; who when the time was come, brought forth her *son*, and as the *Angel* had commanded, called his Name *JESUS*, because he was to *save* his *People* from their *Sins.*

He came to be the *Mediator* between *God and Men*, and to establish a *New Covenant of Grace*, wherein *Pardon, Grace, and Eternal Life*, are for his sake granted to all who believ'ing in *Christ, repent of their Sins, and sincerely Obey his Gospel* ; and *Eternal Death* made the *Punishment of all Impenitent sinners.*

JESUS is that **MESSIAH**, of whom *Mf.s* and the *Prophecy* did write ; even the **CHRIST**, or *anointed one* ; anointed, or designed and ordained to a *threecold Office*, which he was to discharge as *Mediator* ; that is to say, of a *Prophet*, of a *Priest*, and of a *King*.

As a *Prophet*, he hath in his *Gospel*, and by his *Apostles*, made known to us all his *Father's Will*, concerning both our *Salvation* and our *Duty*.

As a *Priest*, he suffered under *Pontius Pilate*, and was *Crucified* ; so offering himself once for all a perfect and sufficient *Sacrifice* for the *Sins* of the whole *World* ; thereby giving full *Satisfaction* to his *Father's Justice*, in consideration whereof *Pardon and Life* are granted to all *Penitent Sinners.*

Before his Death, he had lived many Years on Earth in an humble and low Condition, and was tempted as we are, yet without sin. And in both he is our Example, which we are to imitate in doing and submitting to the whole Will of God, and conquering the Temptations of the Devil and the World.

Being Dead, he was Buried, and continued some time in the State of the Dead, and the third Day rose again to Life. And having seal'd the New Covenant with his Blood, he after his Resurrection instructed his Apostles in their Office, and commis-sioned them to admit Men into the Covenant by Baptism, and to teach them how to keep it.

After forty Days, he ascended up visibly into Heaven, where he still continues to execute his Priestly Office ; being our Advocate with the FATHER, ever living to make Intercession for us, rendering our Persons and Services acceptable to God, and powerfully prevailing for all good Blessings on us.

He is set down at the Right Hand of God in Power and Majesty, exalted above all Principality and Power ; having all Power in Heaven and in Earth ; and as King, he ruleth all things, being made Head over all things to his Church.

He giveth Laws to all Men, and protecteth his Subjects, reigning in their hearts by his Holy Spirit. He subdueth his Enemies, and must reign till they be all put under his Feet. All Judgment is committed to him, and he shall come again in the Glory of his Father, to Judge both the Quick who shall then be found alive, and the Dead who died before his coming.

S E C T. III.

On the Day of Pentecost, Christ sent the Holy GHOST upon the Apostles, to guide them into all Truth, to testify of Christ, and to be his Advocate with Men, to plead his Cause against the World ; to qualify the Apostles to be his Witnesses throughout the World, enabling them to Preach to all Nations in their own Languages, and to work Miracles for the Confirmation of what they preached ; to write the Holy Scriptures, and to encourage them to a constant suffering for Christ, even unto Death.

The Scriptures of the Old and New Testaments contain the very Word of God, which Holy Men of God spake as they were moved by the Holy GHOST ; and they are able to make us wise unto salvation.

The

The *Holy GHOST* by the *Word enlightens our Understandings*; opens, softens, changeth, and reneweth our *Hearts*; makes us *spiritually and heavenly minded*, quickens our *Deadness*, warms our *Affections*, and sanctifies them; subdues our *Passion*, helps us to *Pray*, and strengthens us to *resist Temptations*, and to *persevere in our Duty*; and comforts us with a *Sense of his Holy Operations* in us, whereby he testifies, together with our *Spirits*, that we are the *Children of God by Faith in Christ JESUS.*

Being *sanctified by the Holy Ghost*, all *Christians* are but *one Holy Church*, the *Body*, whereof *Christ* is the *only Head*. All that are *Baptized*, and outwardly profess *Christianity*, are to be accounted by us *Members of the Church*, and *Holy*, by a *visible Separation from the World*, and *Solemn Dedication to God*, till they cut themselves off by *Schism*, or are justly cast out by *Excommunication*.

This *Holy Church* is *Catholick*, or *Universal*, extending to all *Places*, propagated through all *Ages*, and teaching all *saving Truth*. And all the *sanctified Members* of it have *Fellowship* with the *FATHER*, and the *SON*, by one *Holy SPIRIT*, which is as the *Soul of this Body*; and with *Holy Angels* in their *Care and Ministries*; with the *glorified Saints of Heaven*, in their *Love and Prayers*; with *one another on Earth*, in the *same Faith, Hope, and Love, Word, Prayers, and Sacraments*, bound to keep the *Unity of the Spirit in the Bond of Peace*.

All these have in *Consideration of Christ's Satisfaction*, a full *Pardon of all Sin* sincerely *repented of*, preached unto them by *God's Ministers*, sealed unto them in the *Sacraments of Baptism*, and the *Supper of the Lord*, with an *assurance of final Justification and Salvation*, upon condition of *persevering in Faith and Obedience to the Gospel*.

At Death the *Souls* of the *Faithful* rest with *God in Peace and Comfort*; and the *Souls* of the *Wicked* pass into a *State of endless Misery*. And the *Bodies* of all *Men* shall be *raised again after Death*, and *re-united to their Souls*.

Then must we all appear before the *Judgment-Seat of Christ*, who will *condemn the Wicked to everlasting Fire*, prepared for the *Devil and his Angels*; but shall finally *acquit the Righteous* and give them the *Kingdom* prepared for them from the *Foundation of the World*, where they shall *everlastingly live in joy, happy in the knowing loving, praising, and delighting in God amongst the blessed Angels and Saints in Heaven*.

Through

Through the *Merits* and *Intercession* of the S O N, by one S P I R I T of *Grace* we have *Access* unto the F A T H E R. To F A T H E R, S O N, and Holy G H O S T, one un-compounded, undivided G O D, be all Honour and Glory. *Amen.*

The Christian's Duty.

S E C T. I.

THE bare *believing* of all above-written will not do us any good, unless we become really such Persons as Christ came himself, and giveth his *Holy Spirit* to make us; that is, *holy in heart and life*, and *doing the Will of God* from the heart sincerely.

By our *Faith* we must have our *hearts purified*, be made *new Creatures*, and putting off the *Old man* with his *corrupt Affections* and *Lusts*, put on the *New Man*, which after *God* is formed in *Righteousness* and true *Holiness*.

We must have the *true GOD* only, that is, the F A T H E R, S O N, and Holy G H O S T, for our *God*; whose we are, and are resolved to be. And to *Him* our *Maker, Redeemer and Sanctifier*, must we by *Baptism* give our selves up in an *holy Covenant*, to renounce the *Devil*, and the *World*, and the *Flesh*, and to worship and serve *him* only for ever.

Being made by *God Men* and *reasonable Creatures*, we must use our *Reason* in considering what we are, whence we came, how we live, why we shall dye, and whither we must then go. We should consider *God's Works*, and meditate on his *Word*, and learn the *true Knowledge of God*, and of *our selves*, and the *Duties* which we owe to *God*, and to *our selves*, and to *all men*; and examine our selves how we pay them, and see that all our *Thoughts* and *Affections*, *Words* and *Actions*, be *Conformed to the Will of God*, and such as become the *Nature of Men*, who are to govern themselves by *Reason*.

We must walk *humbly* before *God*, acknowledging all that we either *are*, or *have*, or *hope for*, or *can do*, to be his *free and undeserved Gift*; that we are *wile sinners*, deserving *everlasting Punishment*; we must therefore *deny our selves*, and perfectly *resign our own Wills to his Will*, cheerfully to *do*, and patiently to *suffer* whatsoever pleaseth him.

We

We must read, hear, and believe his *Word*; the History and Doctrine for our Instruction; the Precepts for our Direction; the Promises for our Encouragement; the Threatnings to affright us from Sin; taking heed how we be led by *seducing Spirits* into a false Faith, or dangerous Opinions or Practices.

We must continue patienty in *well-doing*, *waiting* and *hoping* for what God hath promised, neither *despairing* of Mercy if we Repent, nor *presuming* of Mercy if we Repent not.

We must *love* God above all things, chusing him for our Portion, delighting in him as in the chief good; doing or suffering any thing to please and honour him, and willing to lose Life it self to enjoy him.

We must be *cautious* and *circumspect* in all our ways, and *watchful* over our selves, being in the fear of God all the day long, that we Sin not against him.

Diligently using the *means* which God alloweth us, and devoutly *praying* to him for his Blessing; We are to be *careful* for *nothing*; but doing good, to *trust* and *confide* in him alone, casting all our care upon him, who careth for us.

We must consider our selves to be always in the *presence of God*, who always feeth and observerth all that we do, and all that is in our hearts: We must therefore walk *uprightly* and *sincerely* without guile, dissimulation, and hypocrisy; cherishing no evil thought, inclination, or desire.

We must do all things to the *Glory of God*, that is, according to his *Command* or *Allowance*, shewing to the *World* our int're *subjection* to him.

We must labour to be *holy* as God is *holy*, perfecting Holiness in his *fear*; purifying our selves from all *filthiness* of *Flesh* and *Spirit*.

We must have *honourable* and *worthy thoughts* of God, not becoming *vain* in our *imaginings* of him, nor *likening* him to any thing in our *Thoughts*. We must shun all gross Representations of him by *Images*, or the *Likeness* of anything whatsoever: We must Worship him according to the directions which he hath given us in his *Word*, and not according to our own fancies; both inwardly in our *hearts*, and outwardly with our *bodies*; offering unto him our Spiritual Sacrifices of *Prayer* and *Supplication*, *Praise* and *Thanksgiving*, in the Name of J E S U S Christ.

We must use the *Sacred Name* of God with all humble Reverence, not profaning it by using it in *idle*, *impudent* Talk, or in *common Discourse*, or in *false*, *rash*, *criminy*, and needless *Swearing*;

answering ; or in *careless, formal, and indecent Prayers and Praises* ; or in *Cursing* ; and ill *Wishes* ; neither Dishonouring it by an *un-godly life*, giving the Enemies of it occasion of *blaspheming* it.

We must honour God in his *Day*, spending it in his *Wor-ship*, and especially in the *publick Assemblies* ; bearing our part in the *Prayers* of the Church, attending to his *Word Read and Preached* ; *Communicating* in the *holy Sacra-ments* ; medita-ting on, and praising him for the wonderful works of *Creation* and *Redemption*, and doing works of *mercy and charity*.

S E C T. II.

We must *work out* our own *Salvation with fear and trembling*, exercising our *thoughts* much on the *best and most concerning things* ; meditating on *God and Heaven, Death and Judgment* ; the *Vanity of the World, the Evil of Sin, the Terrors of Hell, the Joys of the blessed, the Comforts of a good Conscience*, and the *necessity and reasonableness of an Holy and Religious Life*.

We must be *spiritually-minded*, and set our *Affections* on things *above* ; subdue our *Passions and Lusts*, be *peaceable and loving, meek, courteous, modest, teachable and governable*, not *wise in our own conceit, wilful and stubborn*.

We must be *well contented* with our *present condition*, not *mur-muring or repining at it*, or either *Ambitionately* or *Covetously* seeking one more high or plentiful ; neither fretting and vexing our own *Souls*, nor *envying others* ; but leaving freely all things to *God's disposal*, and submitting cheerfully to his *Providence*.

We must *husband well* our *Time*, and *wisely improve* every *Talent* that *God hath given us* ; doing as much good as we can with every *thing*, both to our *selves and others*. We must *shun Sloth and Idleness, vain pastimes, and superfluous recreations, and costly vanities, unprofitable Studies and Employments*.

We must *preserve both our Bodies and Minds clean and chaste*, delighting in no *uncleyn and wanton Thoughts, Looks, Discourses, or Dresses* ; and shunning all *Enticements and Incentives to Lust, Lasciviousness, or any kind of Obscenity and Uncleanness*.

We must *keep under our Bodies*, govern our *Appetites*, crucify the *flesh*, make no *Provision to fulfil its Lusts* ; be *Sober, Temperate, and Moderate in Eating, Drinking, and Sleeping* ; and labour to keep our *Bodies* in such an *healshful state*, as we may be able to *serve God, and do the Duties of an honest Calling*, not *wast-ing any thing*, but honouring the *Lord with all his Gifts*.

S E C T.

S E C T. III.

We must love our Neighbour as our selves, and do to all Men as we would they should do to us : doing Hurt to none, but Good to all, especially to the Good and Religious. We must render to every one his due, and wish well to our Enemies, not rendering to them Evil for Evil, nor seeking Revenge, but returning Good for Evil, Blessing for Curseing, giving them what we can, and they need, and forgiving, as God for Christ his sake hath forgiven us.

We must do what good we can to Mens Souls, teaching, exhorting, reproofing, comforting, and praying for them ; not grieving, scandalizing, enticing, or tempting them to Sin by Advice, Countenance, or Example.

Parents must dedicate their Children to God in Baptism, instruct and educate them in the knowledge and fear of God ; correct all Vice in them, give them good Example, maintaining them, and providing them of honest Callings as they are able.

Children must Love, Honour, Obey, and Serve their Parents, and thankfully requite them as they can.

Husbands and Wives must live in an holy, conjugal Love, helping each other all they can in serving God, educating their Children, managing their Affairs ; the Wife yielding a meek and quiet Subjection to her Husband, and the Husband tenderly cherishing his Wife even as himself.

Masters must be just and gentle to their Servants, instructing and training them up in God's Service, as well as in their own ; and Servants must Honour and Obey, and most faithfully Serve their Masters.

All Superiors must Rule in Justice and Holiness, seeking God's Glory and the Publick Good. And Inferiors are to be subject to the Higher Powers, paying Tribute, obeying good Laws, and taking it patiently without resisting, tho they suffer wrongfully for well-doing.

Ministers must Feed, and Govern, and Watch over their Flocks ; and their Flocks must afford them liberal Maintenance, honour them in Love, and obey them.

We must hurt none in their Bodies, nor be causelessly or immoderately angry with any one, much less deprive him of his Life ; but must do what we can to preserve the Bodily-welfares and Lives of others, as we would do our own.

We

We must not by *Adultery or Fornication*, defile ourselves with any one ; but do what we may to preserve the Chastity of our selves and others, to keep up the Honour of *Marriage*, and the Bed undefiled.

We must not wrong others in any part of their *Estate* by Theft, Robbery, Cheating, or any manner of unjust Dealing ; but must be as tender of other Mens *Rights*, as of our own , Bargaining fairly and honestly, paying our Debts fully and reasonably, and making *Restitution* and *Satisfaction* for all Trespasses and Wrongs freely.

We must not hurt any one in his *Credit*, *Good Name*, and *Reputation*, by false accusing or witnesssing, slandering or backbiting. We must speak no Evil, but all the Good we can with Truth and Justice of all Men ; groundlessly suspecting, or rashly judging and censuring no body. We must not *lie* to one another, but speak the Truth, and nothing but the Truth in due season.

We must not be *Selfish*, nor for the love of *our own selves* *Covetous* of any thing that is another's ; but *Charitable* and *Liberal* to all as there is opportunity ; well-contented with our own, and ready to part with it for the *Common Good*, or upon any occasion of doing good to others.

The Christian's Desires and Prayers.

ALL our Desires and hearty *Wishes* must terminate in this, That God in all things may be glorified through JESUS Christ our *Lord*. That we through the *Sanctification* of the Holy SPIRIT of Grace may live such *Holy* and *Heavenly* Lives in obedience to the *Gospel of Christ*, that God may be glorified both by our *total Subjection* to him on Earth, and our *Eternal salvation* or *Happiness* with him in Heaven.

This we are not able to do of our selves, all our *Power* and *Will* too, either to *believe*, or to *do* the Will of God, is wrought in us by the Holy SPIRIT of God. Therefore must we most humbly, earnestly, frequently, and believably *pray* to God as our blessed *Saviour* himself hath taught us, saying,

Our

Our Father which art in Heaven.

I. We must consider, That tho' we are always in the *Presence* of the most Holy and Glorious G O D, who is the Searcher of Hearts, and knoweth our Thoughts afar off ; yet now we are in a more especial manner *drawing nigh unto him*, to pour out our Hearts before him, and to present our most earnest Desires and Petitions unto him.

Therefore in the greatest *Humility* both of *Soul* and *Body*, must we cast our selves down before him, adoring his Divine *Majesty*, and incomprehensible *Greatness* and *Glory*, as exalted above all *Blessing* and *Praise*. We must reverently approach unto him, as unto the Wise, Powerful, and Good Maker, Preserver, and Governor of the whole World ; Heaven being his Throne, and Earth his Footstool. We must as vile Dust and abominable Sinners, with Fear and Trembling, Shame and Self-abasement, lift up our Eyes and Hearts from the World and all earthly Concerns, towards *Him in Heaven*, longing to be made more Holy and Heavenly, that we may be capable of a nearer Communion with him.

We must as his *adopted Children in J E S U S Christ*, grieving that we have offended him, resolving to live in all dutiful Obedience to him, draw near unto him as to our most *Gracious Father*, so far reconciled unto us through the Mediation of our Blessed J E S U S, that he is ready to pardon us, and to bless us for his Sake with all good things needful for us. Trusting therefore to his *Power as Lord of Heaven and Earth*, and casting our selves on his *Love and Mercy as our Father in J E S U S Christ*, and in the Name of *Christ* trusting to his *Goodness*, and resigning our selves to his *Government*, we must beg of him his *Holy Spirit to make us more like him in Holiness*, that we may be for ever happy in his *Love and Blessing*.

We must as *Members of Mankind*, and especially as *Members of Christ's Mystical Body the Church*, pray for all others as well as for our selves ; and not think that any Prayers we make unto God will profit us, without an universal good-will to all *Men*, and a special Love to all *Christians*.

Hallowed be thy Name,

II. We must in the first place heartily desire, and earnestly beg of God, That we and all the World may give him the Glory and Honour due unto his Name, that is, unto God himself, as he hath revealed and made himself known unto us. That we may adore him as an infinitely and incomprehensibly Glorious Being in all the Excellencies of Divine Perfections, Eternity, Purity, Power, Wisdom, and Goodness, far above the Thoughts of Men or Angels. That we may have high and honourable Thoughts of him, love him above all things, fear to offend him, depend wholly on him, trust unto him, be thankful for all his Benefits, submit to his Government, be resigned to his Will, Worship him, and him only, according to his own Directions, and use reverently and in an holy manner every thing that's called by his Name, his Word, his Day, his House, his Sacraments, his Ministers, and all his Children; chusing him as our Portion and Happiness, and resting satisfied with his choice for us, and disposing of us, and his ordering and governing the World, and all things in it.

Thy Kingdom come,

III. We must pray, That the Power and Dominion which the Devil hath got by Idolatry, or any sorts of Sins, over a great part of the World, may by the Power of God's Spirit, and the Preaching of the Gospel, be destroyed. That the Kingdom or Church of Christ may be enlarged, that all Kings and Nations may be converted, and submit to the Government of JESUS Christ. That he may rule by his Word and Holy Spirit in all our Hearts; that we may obey his Ministers as his Ambassadors; and that they may have the Protection and Countenance of all the Higher Powers on Earth, and that these may become Nursing Fathers to the Church. That there may be no Heresies, nor Schisms or Divisions amongst us; but that we may hold the Unity of the Spirit in the Bond of Peace. That God in Christ may be worshipped with a pure and spiritual Worship; that all his Laws and Ordinances may be religiously kept, and that we may all grow in Knowledge, Holiness, and Brotherly Love. That we may earnestly desire, be duly prepared, and patiently in Faith and Well doing wait for, and finally with Joy to enter into God's Kingdom of Glory.

Thy

Thy Will be done on Earth as it is in Heaven.

IV. We must pray, That as we have vowed in our *Baptism*, Not to obey the *Will* of the *Devil*, nor to make the vain *Customs* of the *World*, nor the *Inclinations* and *Lusts* of the *Flesh*, but the *Will* of *God* alone the *Rule* of our *Lives*; so *Godly* his *Holy Spirit* would work in us both to *will* and to *do* all that he commands. That we may in *Thought*, *Word*, and *Deed*, yield a *sincere*, *universal*, and *cheerful* *Obedience* to the *Gospel* of *Christ*. That we may submit our *Understanding* to his *Wisdom*, and our *Wills* to his *Authority*, and our *Affections* and *Passions* to his *Government*, and our *Persons*, *Lives* and *Estates* to his *Disposal*. That we may endeavour after the *perfectest* degrees of *Holiness* and *Duty*, and as the *Holy Angels in Heaven*, rejoice in an *Holy* and *Entire Obedience* to his Commands.

Give us this Day our daily-bread.

V. We must pray, That *God*, in whom we live, and move, and have our being, would give us all things needful for this *Life*, till we be fitted for a *better*. That we may have *Health* and *Strength* to serve *God*, and such a *measure* of other good things as he seeth most expedient for us. That he would give us *Grace* to *labour* industriously in an *honest* and *profitable Calling*, so as we may have enough for our *selve*, and those that depend upon us, and to relieve those that need our help. That we may be able to *pay* every one his due, and to *contribute* to the *Publick Good* both of *Church* and *State*. That we may not through the *Temptations* of *Poverty* do any unawful thing, nor by those of *Riches*, to live *Proudly*, *Luxuriously* or *Prophanely*. That we may live *Contentedly* and *Peaceably*, and use every thing we have, *Religiously* and *Soberly*, free from all *Covetousness*, *immoderate Cares* or *Desires*; and also from all *Idleness*, *Vanity*, *Intemperance*, *Waste*, and *Prodigality*.

And forgive us our Trespasses, as we forgive them that trespass against us.

VI. We must pray, That *God* would give us *soft Hearts* an *humbling Sense* of our *vileness* by reason of *Sin*, a *godly Sorrow* for all our *Sins*, such as may work in us *Repentance* unto *Life* never to be repented of. We must *confess* our *Sins*, and

that we deserve *damnation* for them ; and beseech God of his rich Mercy, and for the sake of J E S U S Christ, who by the *sacrifice* of himself gave Satisfaction to God for our Sins, that he would graciously forgive us, and grant unto us a perfect *hated* of them, and a *Power* and *Will* to *forsake* them. We must also, that we may be *capable* of God's Mercy and Forgiveness, resolve and pray for Grace to be *merciful* to others, and to *forgive*, *love* and *pray* for our *Enemies*, repaying them *Blessing* for *Cursing*, *Love* for *Hatred*, and *Good* for *Evil*. We must use all means of winning and reconciliation, and not hope for *Pardon* from God, so long as we are not in *Love* and *Charity* with all Men.

And lead us not into Temptation, but deliver us from Evil.

VII. We must not presume, That God will pardon us, or shew us mercy, unless we persevere in *Holiness* and *Obedience* ; therefore we must pray, That God would by the power of his Grace make us both *able* and *willing* carefully to *watch* against, prudently to *shun*, and manfully to *resist* all *Temptations* to *Sin*, that we may not be overcome by them ; that God would frustrate all the *Devices* of the *Devil* to draw us into *Sin* ; that neither the *Love* nor *Fear* of any thing in the *World*, nor our own *Lusts* and *Appetites* may prevail with us to do *Evil*, or to neglect our *Duty* ; but that he would by his Grace *prevent* us, and *afflict* us so as we may continue *Holy* for ever, and *safe* from all *Evil*, both of *Sin*, and of *Punishment* for *Sin*, both in this *World*, and in the *World to come*.

For thine is the Kingdom, and the Power, and the Glory, for ever.

VIII. We must heartily acknowledge God's absolute *Right* and *Sovereignty* to *Govern* and *Dispose* of us, and of all things, and our *Happiness* in being governed by *Infinite Wisdom* and *Goodness* : God's irresistible *Power* to do what he pleaseth, and our *Happiness* in the *Protection* of the *Almighty* ; that all *Good* is of him and from him, and therefore the *Honour*, and *Praise*, and *Glory* of all is to be ascribed unto him. Because the *Right* to, *Power* over, and *Glory* of disposing of all things is his, therefore is it our *Duty* to *pray* unto, and *praise* him for all things ; and this also is our great *encouragement* to this *Duty*, That

That it is the Glory of God's Goodness to exercise his Dominion and Power in rewarding all them that diligently seek. And therefore we say,

Amen.

IX. By this word we do, as if we said all over again, testify the Sincerity and Earnestness of these our hearty and unfeigned Desires and Prayers; and moreover we express thereby our Hope and Confidence, that God will grant most graciously our requests. Amen, good Lord, so be it. Even so we most fervently desire that it may be; and so we doubt not, seeing our Blessed J E S U S hath taught us thus to pray, and seeing it is for the Glory of thy Grace to grant what he hath taught us to pray for, but it will be. For thou never failest them that seek thee.

The Two Christian Sacraments.

Sacraments are Religious Ceremonies which Christ hath Ordained, for the Sealing, and Confirming, and Renewing of the Covenant of Grace made between our Offended God, and us Sinners, through the Mediation of J E S U S Christ.

We cannot now, because we are become very Ignorant, Weak, and Sinful by the Sin of our First Parents, keep the first Covenant of Works, or *Innocence*, which God made with Adam as the Father of all Mankind, for himself, and all his Race and Offspring; because in that Covenant God did assure Mankind of a blessed and happy Life for ever, only on this condition, That Man should continue in perfect and unflinching Obedience to the whole Will of God; neither gave he him any encouragement to hope for Pardon upon his Repentance. But now, because that Covenant is already broken by Adam's sin, it is impossible to be kept.

Therefore it pleased God in Christ J E S U S, to cancel the first Covenant of *Innocence*, and through his Mediation to establish with us a new Covenant of Grace; which it pleased Christ to have Sealed, when we solemnly profess our consenting to it, by the Sacrament of *Baptism*: That is, by washing with Water in the Name of the F A T H E R, and of the S O N, and of the Holy G H O S T.

The *Covenant* thus solemnly sealed by *Baptism*, is this, That although we are *Sinner*, and so have lost all Right and Title to God's *Blessing*; yet God the FATHER doth give himself to be our *Reconciled* and *Loving Father*; and God the SON doth give himself to be our *Saviour*; and God the Holy GHOST giveth himself to be our *Sanctifier*. So that all our Sins shall be *Pardon*ed, and strength of *Grace* given us to do God's Will, and finally *eternal Life* and *Happiness* bestowed upon us: And all upon this *Condition*, That we *Repent* of all our Sins, and *Watch* against and *Resist* all *Temptations* to Sin, whether they come from the *Devil*, the *World*, or our own *Flesh*; and that we firmly believe the *Gospel* of Christ; and taking the FATHER, the SON, and the Holy GHOST for the *One only true God*, *Worship* and *Serve* him only, *sincerely*, and *heartily*, and *endeavour* to *Obey* all his *Laws* as long as we live.

We cannot therefore expect *salvation* by Christ upon any lower terms, than these of *unfeigned Repentance*, and striving to prevent or master all *Temptations* to Sin, of a *stedfast belief* of the *Gospel*, and a *constant endeavour* to keep the *Commandments* of God to our Life's end. We must take heed then, how we continue in any one *known Sin*, or are through *negligence ignorant* of the *Gospel* of Christ, or *wilfully neglect* any *one Duty* that God commandeth; for so we break the *Covenant* of *Grace*, and forfeit the *Mercies* of it, without a *timely Repentance*, which we cannot be *sure* of beforehand.

Seeing then that we cannot be *saved* but by keeping this our *Baptismal Covenant*, and this *Covenant* was made by *others* in *our name*, when we were *infants*, and understood nothing of it; we must as soon as we are capable of *Learning*, submit our *slaves* to be *Catechised* or *Instructed* in all the *Branches* of it; because it is certain, that we cannot *keep* a *Covenant* that we do not *understand*; and we cannot be *excused* by our *Ignorance* of it for not *keeping* it, so long as we *may learn* to *understand* it, and *will not*.

Again; when we are sufficiently *Instructed* in it, we must *personally give* and *declare* our *consent* unto it. For tho' the *engagement* of *others* in *our name*, may be interpreted ours, so long as we are not of *understanding* to *engage* for *our selves*; yet will it hold good no longer, nor was it ever intended to do more. Therefore *understanding* the *Covenant* made at first in *our name* by *others*, we are (if we would have the *benefit* of it) most *stedfastly* to *resolve* to *keep* it, and offering our selves to *Confirmation*, so soon as we can have an opportunity openly in

in the presence of the Church, and to the Bishop as the chief Minister, declaring our Consent and Resolution so to do, ratify and confirm that *Covenant our selves in Person*; humbly receiving the *Blessing*, and *laying on of hands* of the Bishop, and heartily joining in the *Prayers* of the Church, for the assistance of the *Holy Spirit of Grace* to perform our Vows.

Our Blessed *Saviour* did also the same Night wherein he was betray'd, Institute another holy *Sacrament*, or *Christian Feast*, to be Religiously Celebrated by all *Christians* who abide constant to their *Baptismal Covenant*, and that even till his *Coming again*, in *remembrance* of *Him*, through whom we have the benefit of this *New Covenant of Grace*: This is called, *The Lord's-Supper*, or *Holy Communion*.

We must therefore, in *Obedience to the Command of our Lord*, and with a thankful *Remembrance* of his *Astonishing love*, in giving himself to Dye for our *Redemption*, most *Devoutly*, and often Communicate in this *Holy Sacrament*, and therein renew our *Baptismal Covenant*.

And herein we must remember, That we do not only Receive, Eat, and Drink *Bread* and *Wine* blessed, broken, poured out and given, as *signs* to put us in mind, That *Christ* was *Consecrated* of *God* to be both our *High Priest* and *Sacrifice of Atonement* for our *Sins*; and that his *Body* was *Bruised* and *Wounded to Death*, and his *Blood* *shed* on the *Cross* for our *Redemption*; but we also are by a *Living Faith* to receive *spiritually*, but yet very *truly* and *really*, our whole *Crucified J E S U S*, as the *Food* or *Life* of our *Souls*, for the *nourishment* of our *Graces*, the *Confirming* of our *Faith*, the *Enflaming* of our *Love*, the *Strengthening* of our *Hope*, the *Communicating* from *Him* the *Head* to us the *Members* all things needful for growth in him, and spiritual *union* with him, and assurance of *Eternal Life* by him.

We must join together in the *Celebration* of this *holy Feast*, as *Members* of one *Body* whereof he is the *Head*; testifying thereby that we have but one *Spirit*, one *Hope*, one *Lord*, one *Faith*, one *Baptism*, one *God and Father of all*; and are, tho' *many Members*, yet but one *Body*, all partakers therefore of one *Bread*, and bound to live in *Love and Peace*, as well as in *Holiness* all our *Days*.

He that *Communicateth* of this *Sacrament* un*worthily*, is accounted guilty of *Prophaning* and *Profaning* the *Body* and *Blood* of *Christ*: We must therefore, to avoid this guilt, prepare for this great *Duty*, by *examining* and *trying* our selves, whether or no we discern aright the *Lord's Body*, and have that *effection* of it, and come with that *holy Reverence* and *Affection* of heart to

receive it as becomes us. Whether we be ~~constant~~ to our *Baptismal Vow* of *Repentance, Faith, and new Obedience*; thankful to God in Christ for the *Blessing of Redemption*, and for the *Benefits Commemorated, Sealed, and Conferred on us in this Sacrament*, and in perfect Charity with all Men.

If we find upon Examination that we are *sincere Christians*, tho' very *weak and imperfect*; and if we continue resolved to *keep Covenant with God*, and desire nothing more earnestly, than *strength of Grace* from the *Spirit of Christ* to make good our *Resolution*; we are there to *Renew our Covenant* most *seriously*, praising God for this *inestimable privilege*, and taking heed that we return not with the Dog to his Vomit, nor with the *Sow* that was washed to her wallowing in the *Mire*, rejoice in hope of *Eternal Life*, which by this *holy Sacrament* is *Sealed a-new unto us* as often as we *worthily partake of it*.

A Form of owning and taking upon our selves our Baptismal Covenant or Engagement.

Being well instructed in the *Nature of the New Covenant of Grace*, and finding our selves fully resolved to keep it; before we can have an opportunity to be *Confirmed* by the *Bishop*, it is very fit that we privately renew our *Promise and Vow* made in *Baptism*, with all *sincerity of heart unto God*: Which may be done in this, or some other like form of words.

O most Glorious God, the F A T H E R, the S O N, and the Holy G H O S T, One G O D blessed for ever; In all *Humility of Soul and Body* I cast my self down at thy Footstool, beseeching thee for J E S U S Christ his sake, to accept of my most hearty thanks for the great Privilege of being born in a *Christian Church*, and of *Christian Parents*, and of being by them Dedicated to thy Worship and Service, according to our *Blessed Saviour's Institution* in the *Holy Sacrament of Baptism*; wherewithal the most gracious *Covenant*, which thou hast ever wonderfully concluded to make with the *sinful Sons of men* through J E S U S Christ, was in a most solemn manner sealed unto me, and by me; the *Promise and Vow* which was then made to thee, O God, in my Name, I do now, I hope,

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by such helps as thou of thy goodness hast afforded me, competently understand, and unfeignedly I acknowledge my self bound to believe, and to do all that was then promised for me ; and by thy help, which I most earnestly beseech thee to grant me, so I will. Good Lord pardon my Negligence hitherto in learning my Duty, and all the Sins whereof I have been guilty since I was Baptized, to this very moment : And graciously accept of me, thus in mine own Person renewing that Promise and Vow which was then made by others in my behalf.

I do here, O Lord, in thy Presence, who art the great Searcher of Hearts, and from whom no secret Thought can be hid, most freely, fully, and resolvedly, from henceforward for evermore, repent of and renounce all Sin, and will, to the utmost of the power which thou givest me, resist all the Temptations of the Devil, the World, and the Flesh, so that I will not willingly follow, nor be led by them. I do steadfastly believe, and will by thy help continue in the belief of all the Articles of the Christian Faith ; and I am resolved, through the help of thy Grace, without which I can do no good thing, to keep thy Holy *Will* and *Commandments* in all sincerity, and godly simplicity of Heart, and to persevere walking in the same all the days of my Life. I will diligently use all the means of Grace ; and I do humbly beseech thee, gracious God, to enlighten and strengthen me by thy Holy *Spirit* to perform this my Vow and *Covenant* unto the end. Preserve me a living and sound Member of *Christ*, a dutiful and dear Child of God, and an Heir through Faith in *Christ* of the Kingdom of Heaven ; that through thy Mercy, O God the Father ; and thy Merits and Intercession, O God the Son ; and thy Guidance and Sanctification, O God the Holy Ghost ; I may in thy good time obtain the end of my Faith, even the Salvation of my Soul, to the Glory of thy Grace. Amen, Good Lord, so let it be, I most humbly beseech thee.

A Prayer which may be used in Families either Morning or Evening.

O Most Glorious and Ever Blessed God, the Father Almighty, Maker of Heaven and Earth, and all things therein, visible and invisible ; Thy Creatures we are, and in thee we Live, and Move, and have our Being. But alas ! we are by Sin wretchedly Corrupted, and by the Corruption of our Nature the Children of Wrath, abominable in thy pure Eyes, unworthy of the least of all thy Mercies, and deserve nothing at thy hands, but everlasting destruction. In all humility of Soul and Body we here lie before thee, adoring thine incomprehensibly Glorious Majesty, and praising thy wonderful Goodness in sparing us hitherto, and not consuming us in thy Wrath, as we have deserved. O let the Riches of thy Goodness lead us to Repentance ; and pardon us O gracious Lord, who without thy free Pardon must perish everlasting : And accept we beseech thee, of our humble and hearty Thanks for our Creation, Preservation, and all the Comforts of this Life, particularly at this time.

In the Morning thus.

" For keeping us in safety this Night past, for the Comfortable Rest and Refreshment which thou hast given us, and for bringing us in so good a measure of Health and Strength to the Light of this Day.

In the Evening thus.

" For thy gracious Providence over us this Day, for preventing us in many Sins, and preserving us from many Dangers, supplying all our Wants and Necessities, both of Soul and Body, and prospering our Labours and Endeavours.

In a more especial manner we praise thee, O God, for thine inestimable mercy in calling us to the knowledge of thy Grace, and Faith in thee : For giving the Eternal WORD, thine only Son, to be our Saviour, Jesus Christ our Lord ; to be Conceived by the Holy Ghost, and Born of the Virgin Mary, and to be so made Man for us, to make us the Children of God : To suffer under Pontius Pilate, to be Crucified, to Die, and be Buried, and to descend into Hell, and so offer Himself once for all a Sacrifice of Atonement for our Sins ;

Sins ; and the Third Day to rise again from the Dead, to Ascend into Heaven, and Sit on the Right Hand of God, making intercession for us till his Coming again in glory to Judge the Quick and the Dead: We praise thee for sending the Holy Ghost, the Spirit of Truth and Holiness, to enable thy holy Apostles by the preaching of the Gospel to gather unto thee out of all Nations an Holy Catholick Church, and Communion of Saints ; and for admitting us into this Holy Communion, and making us Members of this Mystical Body of Christ by the Covenant of Baptism ; for assuring us upon our keeping of that Covenant, of the Forgiveness of our Sins, of the Resurrection of our Bodies, and Life everlasting with thee in Heaven.

In humble Thankfulness for these thy most admirable Mercies, we here offer up our selves, Souls and Bodies, a Living Sacrifice to thee, O Heavenly Father ; beseeching thee, the Giver of all Goodness, to send thy Grace unto us, and to all People ; that we may faithfully keep Covenant with thee, Repenting of all our Sins, and resisting all the Temptations of the Devil, the World, and the Flesh ; that we may believe in thee, fear thee, and love thee with all our Heart, with all our Mind, with all our Soul, and with all our Strength ; that we may give thee thanks, put our whole trust in thee, call upon thee, honour thy holy Name, and thy Word ; Worship thee, Serve thee, and Obey thee, as we ought, and have vow'd to do, all the Days of our Life. And we beseech thee to give us grace to love our Neighbours as our selves, and to do to all Men as we would they should do unto us : To love, honour, and succour, as there is need, our Parents ; to honour and obey the King, and all that are put in Authority under him ; to submit our selves to all our Governours, Teachers, spiritual Pastors and Masters ; to order our selves lowly and reverently to all our betters ; to hurt no body by Word nor Dred ; to be true and just in all our dealings ; to bear no hatred nor malice in our hearts ; to keep our Hands from picking and stealing, and our Tongues from evil-speaking, lying and slandering ; to keep our Bodies in temperance, soberness and chastity ; not to covet nor desire other mens goods ; but to learn and labour truly to get our own Living, and to do our duties in that state of Life unto which it pleaseth thee to call us.

In the Morning thus.

" Watch over us this Day, we beseech thee, both at home and
 " abroad ; keep us in thy fear all the Day long ; afford us all things
 " needful both for our Souls and Bodies ; guard us from all evil both
 " of Sin and Danger ; direct, govern, and prosper us in all our honest
 " labours and endeavours.

In

In the Evening thus.

" Watch over us, O God, we beseech thee this Night, and keep us and all things that thou hast given us, in peace and safety :
 " Let us be prepared to Dye, now that we are going to Rest ; and if it shall please thee to add another Day unto our Lives, give us such quiet, comfortable, and Innocent Rest and Sleep, that our Bodies may be thereby refreshed, and both Souls and Bodies enabled to do thee more and better service for the time to come.

Good Lord be merciful unto us, and forgive us our Sins, and save and defend us in all dangers of Soul and Body ; keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death. And this we trust thou wilt do of thy Mercy and Goodness, through our Lord Jesus Christ, who hath taught us thus to Pray,

Our Father which art in Heaven, &c.

Another Prayer to be used in the Family,
Morning and Evening.

O Most merciful God, who according to the multitude of thy Mercies, doth so put away the Sins of those who truly repent, that thou remembrest them no more ; open thine Eye of Mercy upon us unworthy Sinners, who most humbly confess, that we have gone astray from thy Holy Laws, by following too much the Devices and Desires of our own evil Hearts. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us ; but thou, O Lord, have mercy upon us miserable Offenders. Spare them, O God, which confess their Faults ; restore them that are Penitent, according to thy Promises declared unto Mankind in Christ Jesus our Lord. For his Sake renew in us, most Loving Father, whatsoever hath been decayed by the Fraud and Malice of the Devil, or by our own Carnal Will and Frailness. Preserve and continue us in the Unity of the Church, and impute not unto us our Sins that are past, but strengthen us with thy Holy Spirit, and grant that we may ever hereafter live a Godly, Righteous and sober Life, to the Honour and Glory of thy Holy Name.

We give thee most humble and hearty Thanks, O Father of all Mercies, for all thy Goodness and Loving kindness to us, and to all Men; for our Creation and Preservation, and all the Blessings of this Life; but above all, for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ; for all the means of Grace, and for the hope of Glory.

In the Morning thus.

" Particularly, we bless thee for the comfortable Rest and Refreshment of this last Night, and for bringing us safely to the beginning of this Day. Defend us, we humbly beseech thee, by thy mighty Power, and grant that we fall into no Sin, neither run into any kind of Danger; but prosper our honest Labours, strengthen us against all Temptations, and let all our Doings be ordered by thy Governance, to do always that is righteous in thy sight.

In the Evening thus.

" For thy gracious Providence over us this Day, for the Success thou hast given to our Labour, protecting us from many Dangers, preventing us in many Sins, and sparing us when we have Sinned. Preserve us, and all that thou hast given us, in safety this Night; lighten our Darkness, and defend us from all Perils and Dangers; and grant us, we beseech thee, comfortable and innocent Rest and Sleep.

And give us, good Lord, that due sense of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives, by giving up our Selves to thy Service, and by walking before thee in Holiness and Righteousness all our days.

We most humbly beseech thee, O Lord, for all sorts and conditions of Men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. More especially, we pray for the good Estate of the Catholick Church, That it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life. Defend all Christian Kings, Princes, and Governors, and especially thy Servant **ANNE**, our Queen; that under her ne may live quiet and peaceable Lives in all Government; and her selfe Grant unto her whole Council, and to all that are put in Authority under

under her, that they may truly and indifferently minister Justice, to the punishment of Wickedness and Vice, and the maintenance of thy true Religion and Virtue. Give Grace to all Bishops and Pastors, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly Administer thy Holy Sacraments. And to all thy People give thy heavenly Grace, and particularly to us here present, that we may always with meek Hearts and due Reverence, read, hear, believe, and obey thy Holy Word. Comfort and relieve all that are any way afflicted in Soul, Body, or Estate. Give them patience under their Sufferings, and a happy Issue out of all their afflictions: And whenever it shall please thee to take any of us hence, take us unto thy Favour, through the Merits of thy most dearly beloved Son, Jesus Christ our Lord. In whose most blessed Name, and perfect form of Words we further pray,

Our Father, &c.

Short Prayers for any Hour of the Day.

I.

Almighty God, grant I beseech thee, That I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit. And because through my Sins I am sore let and hindred in running the Race that is set before me; let thy beautiful Grace and Mercy speedily help me, that I may cast away the Works of Darkness, and put on the Armour of Light. Mortify and kill all Vices in me, and so strengthen me by thy Grace, that by the Innocence of my Life, and constancy of my Faith even unto Death, I may glorify thy Holy Name throng's Jesus Christ our Lord. Amen.

II.

O Gracious Lord, create and make in me a new and contrite Heart, that worthily lamenting my Sins, and acknowledging my wretchedness, I may obtain of thee the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. Grant me the true Circumcision of the Spirit, that my Heart, and all my Members being mortified from all worldly and Carnal Lusts, I may in all things obey thy blessed Will. Grant also I may both perceive and

and know what things I ought to do, and also may have Grace and Power faithfully to fulfil the same. Grant to me such strength and Protection, as may support me in all Dangers, and carry me through all Temptations: That I who know thee now by Faith, may after this Life have the Fruition of thy Glorious Godhead, through Jesus Christ our Lord. Amen.

III.

Grant, O most Gracious God, unto me and all men, Grace so to put away the Leaven of Malice and Wickedness, that we may serve thee in pures of Living, and Truth. Pour into our Hearts the most excellent Gift of Charity, the Bond of Peace, and of all Virtues; without which whosoever liveth, is counted Dead before thee. Subdue our Flesh to the Spirit, that we may ever obey thy godly Motions in Righteousness and true Holiness. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul. Grant unto all that are admitted into the Fellowship of Christ's Religion, that they may eschew all those things that are contrary to their Profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

IV.

O Lord, from whom all good things do come, grant to me and all thy People, that by thy Holy Inspiration we may think these things that be good, and by thy merciful guiding may perform the same. That we may love the thing which thou commandest, and desire that which thou doft promise, and fix our Hearts where true Joys are to be found. Grant us by thy Holy Spirit to have a right Judgment in all things, and let us not be carried away with every blast of Vain Doctrine, but be established in the Truth of thy Holy Gospel. And grant us the help of thy Grace, that in keeping thy Commandments we may please thee both in Will and Deed, through Jesus Christ our Lord. Amen.

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V.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head Corner-stone: Grant us so to be joyed together in Unity of Spirit by their Doctrine, that we may be made an Holy Temple acceptable unto thee. Keep, I beseech thee, O Lord, thy Church with thy perpetual Mercy; let thy continual Presence cleanse and defend it; and because it cannot continue in safety without thy Succour, preserve it evermore by thy help and goodness. Grant that the Course of this World may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, that through thy Protection it may be free from all Adversities, and devoutly given to serve thee in good Works, to the Glory of thy Name, through Jesus Christ our Lord. Amen.

VI.

O Lord of all Power and Might, graft in our Hearts the love and fear of thy Name; increase in us true Religion; nourish us with all Goodness; give unto us the increase of Faith, Hope, and Charity; give us Grace to withstand the Temptations of this World, the Flesh, and the Devil, and with pure Hearts and Minds to follow thee the only God. Let our Faith in thy sight never be reproved; Grant us Grace to forsake all covetous Desires, and inordinate Love of Riches; and help us so to pass through things temporal, that we finally lose not the things Eternall. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

VII.

Prevent us, O Lord, in all our doings, with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, or ended in thee, we may glorify thy Holy Name. Dispose, O Lord, the way of thy Servants towards the attainment of everlasting Salvation; direct, sanctify, and govern both our Hearts and Bodies in the ways of thy Laws, and in the Works of thy Commandments; that among all the changes and chances of this Mortal Life, we may ever be defended by thy most gracious and ready Help, and preserved in Body and Soul, through our Lord and Saviour Jesus Christ. Amen.

TH E Lord bless us and keep us. The Lord make his Face to shine upon us, and be gracious unto us. The Lord lift up his Countenance upon us, and give us Peace both now and evermore. Amen.

O Saviour of the World, who by thy Cross, and Precious Blood hast redeemed us, save us, and help us, I humbly beseech thee, O Lord.

F I N I S.

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